disappeared. The *Ssu K'u Ck'iian Shu,* compiled under Ch'ien Lung, existed in seven manuscript copies. It was utilized in the compilation of the *Ssu K'u Ck'iian Shu Tsung Mu, Ch'in Ting,* an important annotated bibliography. The latter also included thousands of titles not represented in the former.

The *ts'ung shu* must also be mentioned. The term does not exactly fit into any Western category but it may be translated as collectanea. *Ts'ung shu* are made up of works, usually on several subjects and by several authors, some of which may have appeared elsewhere and others of which are here printed for the first time. The entire range of knowledge is covered by them—geography, philosophy, agriculture, medicine, history, etc. They are still produced in large numbers.

So much has been said in earlier chapters of the development of philosophic and religious thought that not much space need be given to it here. Each of the great schools has produced a literature. Confucianism, Buddhism, and Taoism have been responsible for adding thousands of volumes to the libraries of the land. All three have treated of morals, and Confucianism naturally also spread into the field of political science. Buddhism developed its own logic and technical terms. Its literature, therefore, is one through which only the expert can hope to thread his way with any assurance of understanding. This is particularly so since there are many Buddhist schools, some of which have delved with profundity and acumen into the issues that perennially perplex the thoughtful mind, and since a knowledge of much of Indian thought and some of the Indian languages is prerequisite to a full comprehension of them. Much of Taoist

literature, too, cannot be understood without a knowledge of Buddhism, so that any extended research in it is not for the amateur. In spite of much which is shallow and trivial, in these three great philosophies the Chinese at their best have displayed a variety and a quality of thought and insight which can be compared without apology with the intellectual product of any other people.

We have also spoken so frequently of poetry and have given the names of so many of the chief poets that this Important branch of literature need here be but little more than mentioned. It must be noted, however, that from the earliest times the Chinese have been greatly interested in verse. Some of the resulting collections